



*THE K. Williams*  
**MERCHANT  
ROYALL.**

*A SERMON PREACHED  
At White-Hall before the Kings M.*

At the Nuptials of the Right Honourable  
*the Lord HAY and his Lady,*  
vpon the Twelſe day laſt  
being *Ianuar. 6. 1607.*



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*With the K. M. Licence.*



41.

4. 1:

43.



THE RIGHT HO-  
NOVRABLE THE  
LORD HAY, AND

To his late espoused lady the Lady  
HONORIA: The Author  
hereof wisheth all consolation  
in Christ, continuall comfort  
in Mariage, together with a  
conscionable obseruance  
of the contents of  
this Sermon .

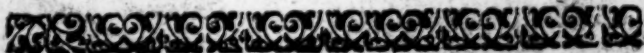


O E heere (Right Honourable)  
presented into your hands what  
lately sounded in your eares.

A ship first built in Poradise  
and for the pleasure of the land,  
but since repaired for the Mer-  
chants vse against the troubles of the sea: which  
since I am enjoined to launch out into the maine &

A 2

to make



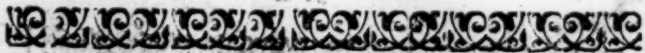


## THE EPISTLE


to make publique both beyōd the merit of the thing and also beyond my owne meaning, I could finde none more fit vnto whom to dedicate it now in the print, than your Honorable selues, for whose sake it was first preached. I hope I shall neuer make it the last end of my labours, to please man; yet I find in this, that I haue pleased some & displeased other, but why should I looke to please all whereas GOD himselfe hath so seldome done it?

Therefore they which thinke me too bitter, must yet remember that I bite nothing but sinne; and what reason is there to fauour sinne, through occasion whereof the world was drowned to punish it, the Law was ordained to prevent it, the Sonne of the highest died to satisfie for it, and the world againe must be destroyed to finish it? Yea what reason is there to fauour any sinne, whereas there is no one which fauoureth vs, but all imperrilling vs in the hope of saluation, as Eue by her eating vndermined Adam. Genes. Chap. 3. vers. 6.

They againe which thinke that sinne should not bee derided, or corrected, in this kinde, must also consider that euery sinne is to be taxed in  
his







## DEDICATORIE.

his proper kinde; as in the Scripture sins sauouring of error are refelled with arguments, and such as bee foule and hainous are beaten downe with indignements, but those which were ridiculous were in deed derided, as Elias the Prophet sported at the Priests of Baall. 1. Kinges. Chap. 18. ver 27.

And Iob at his foolish comforters. Chap. 16. v. 2 Yea and how plaies Esay with the wanton gestures of women, stretching out their neckes, minsing and tinkling with their feet, &c. Chap. 3. 16. But Moses more with the nicenes of women Too daintie to venture (not their knees in deuotion) but the soles of their feet vpon the ground, Deut. 28. 56. no doubt a sore aduenture. But nothing so taunting as that in Salomon, where the whoore is moke for a votarie, and she that offered her selfe to other mens lust, yet is set out for a Saint with offerings of peace to God, Trou. 7. 14 I hope therefore all good people will priuiledge me by these holie presidents; yea I am sure of this; that none will find fault with me, but such as first find a fault in them selues, & to such I professe my selfe indeed a Preacher, And to haue preached all this for them A's CHRIST in the  
gospell



THE EPISTLE,

Gospell professed of himselfe, that he came to call sinners. And thus in my most true & sincerest

Loue, I commend you in the midst of your Mariage joyes: To that joy and peace which is in GOD.

Your Honours in all  
Christian deuotion,

Robert Wilkinson.

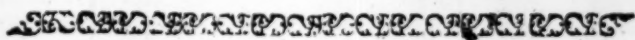
¶ *In hominis adiutorium omnia a Deo  
creata sunt.*





A S E R M O N  
P R E A C H E D A T W H I T E  
H A L L V P O N T H E S I X T H O F

*January, 1607. being the Twelſe day: At  
the Nuptials, of the Right Honourable  
the Lord Hay, and his Ladye.*



Proverb. 31, 14.

*She is lyke a Merchants ſhip, ſhe bringeth her foode  
from a farre.*



His Scripture, and in effect this whole chapter is a Scripture written for women; and more peculiarly a Scripture written in praise of women; yet not glosingly to make them better than they bee, but soberly & truly to shew them what they should bee; A Scrip-

ture wherein as in a glasse are set out to our view all the perfections and ornaments, all the dignitie, beautie, dutie of a vertuous wife and holy woman. The diuell at the first began his temptation by praising of the woman, by telling hir, that if she knew hir selfe she wanted but one thing to make hir like God: And

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from the diuell (I think) it comes, that so many men since, in euerie age, haue so wantonly bestowed their time, their wits, their pennes, and some time their pensils too, either vainely to magnifie, or vily to embase the dignitie of women; The causes of which follie I take to be these, either for that generally they did not know them, and then they wrote foolishly, or for that sometime they doted on them, and then they praised immoderately, or else that sometime they hated them; and then they railed furiously: but there are, to ratifie the present discourse and praise of women, three things, first *God*, by whose Spirit it was conceiued: secondly *Bathsheba* a woman, by whose mouth it was taught: thirdly, *Salomon* a man, yea the wisest of men, by whose pen it was indited, that is to say, *God* inspired it into the mother, the mother taught it to *Salomon* her sonne. and then *Salomon* her sonne publisht it to the world: therefore if we speak of the knowledge of a good woman, who knoweth her better than she her selfe? who knoweth her better than man that liueth with her? yea who knoweth her so well as *God* that made her? Againe, if in this description any thing might seeme too much in praise, it was not a woman, but a man that wrote it; if any thing might seeme too greuous or bourdensome in precept, it was not a man, but a woman that imposed it or if any thing might seeme either too much, or too little, or otherwise than it should bee, it was neither man nor woman, but *God* that first directed it: and thus in one description of a vertuous wife and holie woman (which is not in any other author, nor yet else where in any part of Scripture) we haue a man, a woman, yea *God* himself, and all out of one mouth speaking

speaking and conspiring; She that hath earesto heare  
let her heare.

In the tenth verse of this Chapter, *Salomon* makes  
proclamation, *Who shall finde a vertuous woman?* which  
yet importeth not (as *S. Augustine* noteth) *Inveniendū  
impossibilitatem, sed difficultatem*. Not as if to find a ver-  
tuous woman were a matter of impossibilitie, but yet  
for all that, a thing of some difficultie; and therefore  
he crieth her with her marks; *She will doe her husband  
goode, and not euill; Shee riseth while it is yet night; Shee  
putteth her hands to the wheele; She stretcheth out her han-  
des to the poore; Shee openeth her mouth with wisdom, &c.*

Thus shewing sometime what shee doth, some-  
time what she is, sometime what shee is worth, and  
sometime what she is like, as heere; *She is like a ship.*

Shee is indeed, and yet she scarce is, and therefore  
because she is scarce, it was needfull to show, not only  
what she is, but also what shee is like too; for how  
shall he finde her, that neuer saw her, that neuer had  
her, that scarce hard of her, how shall he find her, but  
by some sensible resemblance of her? and therefore as  
*Cantic. 5.* when the Church cried her husband, (*I  
charge you, O daughters of Ierusalem, if you find my wel-  
beloued, &c.* she described him by resemblance: *My  
wellbeloued is white and ruddie, the chiefe of ten thousand  
his head is like gold, his eyes like doves, his cheekes like a  
bed of spices, his lips are likelilies, his legges like pillers of  
marble*, euerie thing was like something; so of the ver-  
tuous woman it is said heere, that she is like a ship;  
and *Proverb. 12.* she is like a crowne, and in the *Can-  
ticles* sometime like a rose, sometime like a lillie, some-  
time like a garden of flowers, sometime like a spring  
of waters: In a worde, she is like to many thinges,

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but as it is said vers. 10. *Pearles and pretious stones are not like to her.*

*She is like a ship* (saith Salomon) and it may well be for the world is like the Sea: for so saith. *S. Iohn, Before the throne there was a Sea of glasse.* Reuella. 4. and that was the world, transitorie & brittle as glasse, tumultuous and troublesome like the Sea, wherein as the wind raiseth vp the waues, & one waue wallowes in the necke of another, so this troublesome life of ours begins in weeping, goeth on in sorow, and the end of one woe is but the entrance of another. O what time might a man aske to sett downe all the miseries of this life: the feare, the care, the anguish, that dayly accompanieth the bodie and soule of man; the labour and sorowes certaine, the casualties vncertaine, the contentions and vnquietnes of them that liue among vs the sharpe assaults and oppositions of them that hate vs, but chiefly the vnfaithfulnes and treacherie of them that seeme to loue vs: Against these stormes to saue men from drowning did God ordaine the woman, as a ship vpon the Sea, that as *Noah* made an Arke, and by that Arke escaped the flood; so man by marrying with the woman might passe thorough all the labours of this life, vnto which doubtlesse God had respect, when he said, *It is not good for man to be alone, Let vs make him an helpe meet for him;* As much as to say a ship to saue him; therefore hee which hath no wife may seeme to be like *Tomas* in the sea, left in the midst of a miserable world to sinke or swim, or to shift for him selfe; but then comes a wife like a ship and wafts him home: but ye must still remember that (*Salomon* speaketh here of a good wife, as vers. 10. *Who shall finde a vertuous woman?*

For

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For otherwise if she which was made to comfort in  
cuerie storme be stormie and troublesome her selfe,  
then is she not like a ship, but like the Sea, and then  
to bee so ship, it were better with *Jonas* to be cast  
into the Sea.

But if she be good, she is like a ship in deed, & to  
nothing so like as to a ship; for she sits at the sterne, &  
by discretion, as by Card and Compasse shapeth her  
course; her countenance & conuersation are balasted  
with sobernes and grauitie; her sailes are full of wind  
as if some wisdom from aboue had inspyred or blow-  
ne vpon her; she standeth in the throwds, and cast-  
eth out her leade, and when she hath sounded, shee  
telleteth (as *Nichol* to *Dauid*) of deepe and danger. 1. Sam. 19.  
Chap. 11. ver.

If by default she be grounded, she casteth out her  
Ankers (as *Rahab* did) and by winding of herselfe, she  
gets a floate againe. If she spie within her ken-  
ning, any trouble to bee nigh, either she makes for-  
ward if she finde herselfe able, or else with *Pilats*  
wife she sets saile a way; she commands & countermads  
each man to his charge, some to their takling, some  
to the mast, some to the maine top, as if she & none  
but she were Captaine, owner, & Maister of the ship  
and yet she is not Maister, but the Maisters Mate; a  
Royall ship she is, for the King him selfe takes plea-  
sure in her beautie: *Psal. 45.* and if shee bee a Mer-  
chants too, then is she the Merchant royall. Iosua, 2.  
Chap. 21. ver.  
Math. 27.  
Chap. 19. v.

Againe, as shee is like a ship considered in her self  
and in her proper vertues, so is shee likewise, be-  
ing compared with her owner too; She is like a ship-  
indeed, for first whosoever marries, ventures; he ven-  
tures his estate, hee ventures his peace, hee ventures  
his libertie, yea many men by marriage adventure



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their soules too; for which cause the Israelites were forebidden to match their daughters with the Cananites, lest they should turne them from God to serue other gods; *Deut 7*. which *Salomon* notwithstanding did, and therefore made (as some men thought) a shrewde aduventure of his soule. And therefore (euen to preuent too much aduventure likewise) is marriage compared to a ship, which of al artificiall creatures, is most deliberatiue, for she sailes not, but by sounding, least by her vnheedines she run her selfe aground: In like maner, netheir man nor woman will at any time (if they bee wise) resolue either of marriage, or any thing in marriage but vpon the weightiest deliberation. He is set out for the Image of a foole that said, *Villam emi &c. I haue bocht a farme, and I must needes goe and see it*, for hee should haue seene it first and bought it after; as it said of the vertuous woman here, *She considereth a field & gets it*, vers 16. that is, she thinkes of it first, and makes her purchase after; and when either man or woman forget this in marriage, they purchase joy enough for the day of their marriage, & repentance enough for all their lyfe-time after,

Luk. 14. 18.

It is said of *Iephthas* daughter, *Iudg. 11*. that she went out to bewaile the dayes of her virginittie; but in trueth, many mens daughters may goe out to bewaile the dayes of their marriage, yea and many men too look back to single life, as the Egyptians in the red sea looked backe to the lande, and so they are punished with late repentance, like those foolish mariners. *Act. 27*. who, because they tooke not countell in the heauen, were forced to aduise vpon a wracke: and what is the cause of this? lack of forecast, because they found not: first whether it bee fit to marrie or not to marrie, or whether

Exod. 14.

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whether he be fit, or she be fit, fit in degree, in disposition, in religion: and therefore as *Salomon* saith of vowing, so say we of marying, *Be not rash with thy mouth*; but sound first & saile after, that is, deliberat first, and marrie after.

Againe, she is like a ship for her vniuersale vse: A house is indeed to dwell in, but not to traile in, but a ship is both to traile in, and as it were to dwell in too, to eat to drink, and sleepe, and labour, & meditate, & pray too; as if to bee in a ship were to bee in a nother Earth the water world: In like maner a man hath a friend for pleasure a seruant for profit, & foryles to God-ward a spirituall instructor too, but a wife serues for all these, that is, for pleasure, for profit, and (if she be good) to bring her husband to good too.

Againe, of all these same *Vtensilia*, (I meane of moueable instruments) a ship is the hugest and greatest, and yet commanded (as ye see) by the helme or sterne, a small peece of wood; So ought the wife (though a great commander in the house) yet to be turned and ruled by a word of her husband. *Salomon* saith not, she is like a house (as many women be, as good remoue a house, as to disswade or weane them from their wils) but like a ship; not like *Vashti* the wife of *Ahasuerus*, whom all the power of the kingdome could not moue to come to her husband, no nor the King himselte, *Ester* 1. but she must follow her husband, as the Israelites followed the cloudie pillar in the wildernes, which when it stood, they staied, and when it went they followed, and so must shee.

Lastly, lest any man doat too much vpon this heauenly ship of earthly joyes, we must remember, that

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as a ship is not a place of continuall habitation, but only for passage, so is the societie of the wife, though comfortable, and joyfull for the time; yet lasting onely for a time, a helpe to hold him vp & comfort him, during this transitorie, short, and troublesome pilgrimage; but then there is another, a happier, a more lasting mariage with the Lambe, which neither departure, divorce, nor death can separate, and for this we must forsake father, mother, wife, children, goods, lands, &c. for this the liuing must renounce his life, the King must leaue his crowne, the Bridegrome must leaue his Bride, and the Bride must leaue hir bed, because for this the Saints doe crie, *Come Lord Iesus, come quickly.*

But as the saying is in the schooles, *Similitudo non currit quatuor pedibus*: Many things may be like, yet nothing like in all things. Therefore though a woman in many things be like a ship, yet in some thing she must be vnlike, and some qualities of a ship she must not haue. As for example, one ship may belong to many Merchants, & one Merchant may be owner in many ships; yet neither may one woman diuide her loue to many men, nor one man diuide himselfe to many women; therefore *Lamech* spake with great incongruitie, yea it was like false Latin when he said, *Heare yee wines of Lamech*; Genes. 4, 23. for wiues admit no pluralitie, when they bee construed with one husband, because (as the Prophet saith) though God at the first *had aboundance of spirit, yet hee made but one* Mala. 2. but one woman of one rib, for the helpe & comfort of one man.

Secondly, of all the goods which men possesse, only a ship cannot be housed; A man hath a shop for his

wares

# ROYALL:

wares, a barne for his corne, a cheft for his monney, & a house wherein to hide his head, but no case to couer a ship; but so must not a vertuous woman bee, for it is a note of the vnchast womā, that her feet cannot abide in her house, but now she is without, now in the street, & lies in waite at every corner, Pro. 7. 11. 12. So as who so seeth her seeth her alwaies gadding, that hee may salute her, as men salute at sea, Whither are ye bound? But *Rachel* and *Leah* are noted to bee in the house while *Iacob* was abroad in the field, Genes. 31. onely *Dinah* was a stragler, and set vp saile to Shichem, but she came home with shame, and made an ill voyage.

Thirdly, a ship of all things is moueable, and carried with the winde; but so must not a good woman be, for of the ill woman it is said, Proverb. 5. *Her paths are moueable, thou canst not know them*: She is inconstant, light headed, and vaine, now she loues, anon she hates, now she obeies, anon shee rebels; gentle and kinde to day, crooked and vnkinde to morow; for shee sailes but by gusts, that all her goodnesse takes her by fits, like the good daies of an ague: and whereas *Ruth* shewed more goodnes at her latter end than at her beginning, an ill wife sheweth more goodnesse in one day of her beginning, than in seuen yeeres of her latter end: therefore such must remember what *Salomon* saith of the good woman here, she girdeth her loynes with strength, that is, her minde with staiednes and constancie, ver. 17. and ver. 12. more plainly, *She will doe her husband good, and not euill, all the daies of her life*, that is, shee is as obedient and tractable after twentie yeeres triall, as at the day of her marriage.

Ruth 32

But of all qualities a woman must not haue one quality of a ship, and that is, too much rigging. Oh what

C.

a won

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wonder it is to see a ship vnder saile, with her tacklings, and her masts, and her tops, and top gallants, with her vpper deckes, and her nether deckes, and so bedeckt; with her streames, flagges, and ensignes, and I knowe not what; yea but a world of wonders it is to see a woman created in Gods image so miscreate oft times and deformed, with her French, her Spanish, and her foolish fashions, that hee that made her when hee lookes vpon her shall hardly knowe her, with her plumes, her fannes, and a silken vizard, with a ruffe like a saile, yea a ruffe like a rainebow, with a feather in her cap like a flag in her topp, to tell (I thinke) which way the winde will blowe. *Esay* made a proffer in the third of his prophetic to set out by enumeration the shop of these vanities, Their bonners, and their bracelets, and their tablets, their slippers, and their mufflers, their vales, their wimples, and their crisping pinnes; of some whereof if one should say to me as *Philip* sometime said to the Eunuch, *Vnderstandest thou what thou readeest?* A. 8. I might answere with the Eunuch againe, *How can I without a guide?* that is, vnlesse some Gentlewoman would comment on the text. But *Esay* was then, and we are now; now that fancie hath multiplied the text of fashions with the time, so as what was then but a shop, is now increased to a ship of vanities. But what saith the Scripture? *The Kings daughter is all glorious within*, Psal. 45. and as ships which are the fairest in shew, yet are not alwaies the fittest for vse; so neither are women the more to bee esteemed, but the more to bee suspected for their faire trappings.

Yet we condemne not in greater personages the vse of ornaments; yea wee teach that siluer, silkes, and gold were created not onely for the necessitie, but also for the  
orna-

ornament of the Saints, in the praefise whereof *Rebecca* a holy woman is noted to haue receiued from *Isaak* a holy man euen earings, abilliments, and bracelets of gold. Genes. 24. Therefore this it is wee teach for rules of Christian sobrietie, that if a woman exceede neither decencie in fashion, nor the limits of her state and degree, and that she bee proud of nothing, wee see no realoun, but she may weare any thing.

It followeth: *She is like a ship*. But what ship? a ship of Merchants; no doubt a great commendation. For the Kingdome of heauen is like a Merchant, Mat. 13. and Merchants haue bin Princes, Esay 23. and Princes are Gods, Psal. 82. The Merchant is of all men the most laborious for his life, the most aduentrous in his labour, the most peaceable vpon the sea, the most profitable to the land, yea the Merchant is the combination & vnion of lands and countries. *She is like a ship of Merchants*; therefore first to bee reckoned (as ye see) among the Laitie; not like a fishermans boate; not like *S. Peters* ship, for Christ did call no she Apostles. Indeed it is commendable in a woman when she is able by her wisedome to instruct her children, and to giue at opportunities good counsell to her husband: but when women shall take vpon the (as many doe) to build Churches, & to chalke out discipline for the Church, this is neither commendable, nor tolerable, for her hands (saith *Salomon*) must handle, the spindle, vers. 19. the spindle or the cradle, but neither the Alter nor the Temple. for *S. Iohn* commendeth euen to the elect Ladie notso much her talking, as her walking in the commandements, 2. Iohn. 5. 6. Therefore to such preaching women it may be answered as *S. Barnard* sometime answered the image of the blessed Virgin at the great Church at Spire in Germany; *Barnard*,



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was no sooner come into the Church, but the Image straight saluted him, & bad him, Goodmorow *Barnard* Wherat *Barnard* well knowing the iugling of the Friers, made answere againe out of *S. Paull*; Oh (saith he) your Ladiship hath forgot your selfe, *It is not lawfull for women to speake in the Church.*

Againe, the Merchant is a profitable ship, to teach a wife in all things to endeavour her husbands profire but many women are like water-pageants, made onely for shew, like pictures in a table, good for nothing but to please the eye, no longer to be liked than they be looke don, yea so vnprofitable & dissolute in the house, as no man would thinke the to be wiues, but that at meales hee findes them sitting at the vpper end of the table: whereas of the good wife it is said heere, that *she will doe her husband good, and not euill,* vers. 12.

Againe, the Merchant is a painfull shipp, and she must bee a painfull wife; not like a running Pinnace to skoure from coast to coast, from house to house, as many Athenian women do, who giue themselues to nothing, but idly and wantonly to heare and tell newes; for hee that hath such a wife may thinke himselfe married to an Intelligencer; whereas *S. Paull* aduiseeth such busie bodi- es to gouerne there owne houses, 1. Tim. 5. as if intermedling, with other mens did make them idle in their owne.

Againe; being like a Merchants ship, that is, hee being the Merchant and she the ship, she must needs conclude she was made for him, and therefore a ship of traf- fique to enrich him, but not a pirate to spoile & rob him; To spoile and rob: as if a woman could robbe her hus- band? Indeede it hath oft been held a question disputa- ble, though I in truth haue little minde to dispute it; yet  
I heare



I heare what is said to that purpose from the mouth of *Eue* *VVe* eate of the fruite of the trees of the garden, Genes. 3. *VVe*; therefore she puts in her selfe; and shee eates of the trees indefinitely, therefore; of all the trees in the garden, and therefore all was hers as well as *Adams*, and the womans in right as well as the mans. To which I answer, that all is hers in participation to vse, but *Adams* onely in discretion to dispose, which appeareth by two reasons, first, because the beasts wer named by *Adam* & not by *Eue*, & to name is a note of dominion and authoritie; as when *Ioseph* became *Pharaohs* seruant, and *Daniela* captiue to the Chaldeans, they receiued from them other names, and we in our baptisme receiue our names to acknowledge that wee belong in right to Christ. Secondly, the whole world was giuen to *Adam* before *Eue* was made, so as hers was but an after gifte, and if she haue any tenure at all, shee holds in *Capite*, she hath no title but by her husband: she therefore that and vsurpech absolute authoritie in the house, is no Merchant, but a pirate to the Merchant.

Lastly, she is like a Merchants ship that is, a friendly fellow and peaceable companion to him, but not a man of warre to contend with him. For he that made her neuer built her for battaile sure; she was built for peace, & not for war, for Merchants weepe to think of warre therefore she must not for euery angrie word of her husband betake her selfe into the gunne-roome straight & there to thunder, to charge & discharge vpon him with broad words, or as mariners say at sea, to turne the broad side like *Zipporah* the wife of *Moses*, to raise vpon him, *Thow art indeed a bloudie husband*, Exod. 4. this is no shippe of Merchants this is the *Spite*, I thinke: and therefore no marueile, if many men thus shipt doe with themselue: a  
 Shore,

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shore, and that vntimely death might take such a wyse for a prize. When *Eliezer* went a wooing for *Isaac* his masters sonne, the triall by which hee proposed to prooue a fit wife for *Isaac* was this, *that if* (saith hee) *when I say to a maide, Giue mee drinke, she say againe, Drinke, and I will giue thy Camels also,* shee without more adoe should bee a wife for *Isaac*, Genes. 24. that is, as *Theodore*t: expoundeth it, If she were gentle; not like that woman *Ioh-4* Christ asked her water and she called him Iew: *How is it that thou a Iew askest water of me a Samaritanee?* For though there bee many finnes incident to women (as there bee (to speake vnpartially) as many to men) yet no vice in a woman so vnwomanly as this; yet if *Adam* had been furious the matter had bin lesse, for he was made of earth, the mother of iron and steele, thee murthering mettals; but the woman she that was made of so tender mettall to become so terrible, the weaker vessell so strög in passion-yea to looke so faire and speake so foule, what a contrarietie is this? There was great reason sure to compare a good woman to a snail, not only for her silence & continuall keeping of her house, but also for a certaine commendable timorousnes of her nature, which at the least shaking of the aire shrinks back into her shel; & so ought the wife to do, if her husband but speak to play all hid & vnder hatches, and to put out a flag of truce as *Abigail* did to *David*, & to say to her husband, as *Rachel* to her, father *Let not my Lord be angrie*, Gen. 31. *Like a lillie among thornes* (saith *Salomö*) *so is my loue among the daughters*, Cantic. 2. Like a lillie first, not like a nettle: againe like a lillie among thornes, as shewing patience in the forest prouocation. *Sarah* indeede was peaceable, and so were many more, yet their praise was lesse, in as much as they had meek husbands, for she is a möster that liueth not meek-  
meekly

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ly with a meek husband but she that is yoakt with a *Nabal*, a churle, a foole, as *Abigail* was, and beares that patientlie, she may say with *Deborah* in the 5. of the Iudges, *O my soule thou hast marched valiantly*. And there shall more true honor grow to you by such patience, than if souldierlike yee did preuaile by furie and violence; and the worse your husbands bee, the more shall your vertue shine, which in affliction shineth most, like starres twinckling in the night; and if it bee grieuous to finde matter of patience there where ye lookt for comfort and protection, yet it shall haue in the end a reward, & in the *Interim* a singular admiration, and, as *Mary* saith of her selfe, *All generations shall call such blessed*.

It followeth in the text: *She bringeth her food from a farre*. As ye haue heard what she is like, so now likewise what she doth too; for being is knowne by doing, as the tree is knowne by the fruite. Alas it is a small thing, yea it is nothing to be like, for copper oft times is like good coyne, and the diuel is like an angel of light, and if euill women were not like to many things, which indeede they are not, they could not deceiue so many as they doe: therefore the next thing is to consider what she doth; *she bringeth her foode from a farre*. *She bringeth*, first, therefore described *facie aduersa non auersa*, with her face, not with her backe toward: for whē a ship goeth forth, every man murmureth for that it carrieth, the Merchant him selfe feateth lest it miscarrie; but when it returneth, there is ioy for that it bringeth. And where *Salomon* saith *she bringeth*, hee meaneth not that she bringeth in with her, as if a wife were to be chosen by her dowrie; for the worst wiues haue many times the best portions, and the best wiues (such as *Esther* was) haue oft times none at all. Indeed the maner of the world is now to seeke wiues, as

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*Indas* betrayed *Christ*, with *Quantum dabis*? What will yee giue: And if the father chance to say with *Peter*, *Aurum & argentum non est mihi*; let her then be as obedient as *Sarah*, as deuout as *Aña*, as vertuous as the *Virgin Marie*, yet all this is nothing, *Quarenda pecunia primum est*: other things may mend it, but mony makes the match. Therefore this was not it which *Salomon* meant by bringing: for a good wife though she bring in nothing with her, yet through her wisdom & diligence great things come in by her; she brings in with her hands; for she putteth her hands to the wheele (sayeth *Salomon*) vers. 19. & in deed if her worke doe not counteruaile her meat, then is euery finger of her hand like a theefe in the house. Againe, if she be too high to staine her hands with bodily labour, yet she bringeth in with her eye, for she ouerseeth the wayes of her househld (saith *Salomon*) & eateth not the bread of idleness, vers. 27. Againe, she bringeth in by her frugality, for she holdeth it a point of conscience, neither to faire more daintily, nor to attire her self more trimly, than may stand with her husbands state: for if she wast more than she bring in, and her wictualling amount to more than her whole voyage, that Merchant was ill aduised that manned her forth, and it had bin gnde for him to bene alone. But as the saying is, many men marrie their executors; so is it true likewise, that many men marrie their executioners: & as the signe of *Adam* began at *Eue* so the ruine and confusion, the extortion, oppression, gripping of tenants, yea and sacriledge of many men be ginneth at the pryde of the woman; for now euery Ladie of the latest edition, if her husband haue bribed out but an end of an office, yet she reuels and playes *Rex*, & she must haue her Coach, though but to crosse fro ye Church stile to the Church porch: and whereas those *Israelitish* women

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women, Exod. 38. when the Instruments of the Tabernacle were to be made, gaue in their deuotion their very Looking glasses toward it; yet now the forbidden appel is pulled, the Church is robbed and spoiled, a Patrone will scarce passe away a poore Personage, but with a reseruacion of his owne tithes, & all to maintaine French Hoods, Ruffes, Lawnes, and Looking glasses: whereas of the vertuous wife it is said vers, 11. of the Chapter, that, *her husband shall haue no need of spoile*

But what bringeth she in? *She brings in food*; in which word Salomon pointeth her out a houseworke; as she is a housewife, and the worke assigned is the feeding of thee household: for wee reade that *Abraham* fetcht a calfe frō the field but *Sarah* had her charge to dresse it in the Tent, Genes. 18. and *Samuel* telleth the people, that their King when they had him, wold take not their sonnes, but their daughters, & make them Cookes and Bakers. 1. Sam. 8. & in the fifteenth verse of this Chapter it is said directly, that *she giueth the portion to her household, and the ordinary to her maides*. But that the which we reade *food*, some translate it *bread*, she bringeth her *bread*; and it may well be, for bread is the staffe of life, & when like Merchants we haue runne round about the world to fetch in the riches of euery countrie, yet all is but to clothe the backe, and feed the bellie: therefore *hauing foode and raiment*, (saith S. Paul) *let vs therewith be content*: 1. Tim. 6.

Againe, as he is not the best Merchant to the Common-wealth which bringeth in toyes and trifles, but hee which bringeth in such things as best may serue necessitie; so neither is shee alwaies the best wife which is most adorned with trickes and qualities, but she that endeouureth most to that which is most necessarie. And I thinke surely that bread is expressly named here, as

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frame her whole cōuersation, so chiefly her mouth with sobrietic: for many women are of the minde of the Israelites in Egypt, *Manna* is no meate with thē, but they must haue *Quails*, and all must bee daintie, (though to the vndoing of all) like *Eue* the wife of *Adam*, whom of all the trees in Paradise none might serue, but that which was the bane of her husband, and the lesse they want, the more wanton and daintie mouthed they be. Now sure if *Cyrus* had had such a wife hee must néedes haue worshipt her, for he had no other reason to worship the Idol *Bell*, but only because it spent him so many sheep, so many measures of flower, and so many pots of wine euery day: but every meate was not made for euerie mouth; only bread was made for all; and neither man nor woman haue warrant to aske for more than for their daily bread.

But what meaneth *Salomon* by that, *From a farre, she bringeth her foode from a farre*? Surely not to answer that which is Prouerbiially said, That farre fetcht and deare bought is fittest for Ladies, as now adaies what groweth at home is base and homely, and what euery one eates is meate for dogs, and wee must haue bread from one cōuntry, and drinke from another, & we must haue meat frō Spaine, & sauce out of Italy: & if we weare any thing, it must bee pure Venetiane, Romane, or Barbarian; but the fashion of all must bee French: and as *Seneca* saith in another case, *uicti uictoribus leges dederunt*, we giue them the foile, and yet they must giue vs the fashion. Therefore this was not *Salomons* meaning, but *from a farre* eith hath respect to the time, *A longinquo tempore*, as it seemeth to be expounded in the very next words, *Sheriseth while it is yet night, & giueth the portion to her household*, &c. He doth not say, she meeteth it at the doore, as she that riseth to dinner, & then thinks her daies worke halfe done



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done, & for every fit of an idle feuer betakes her straight to her cabbin again, & if her finger butake, she must haue one stand by to feed her with a spoone: This is no ship of Merchants, this is the *Mary Slug*; but *she bringeth is from a farre*, that is, she taketh care of it, and disposeth of it from the first, yea & before the first hand that toucheth it.

Or else I take this *from a farre* to be farther yet, euen *ab vltimis natura*, from the first and furthest principales of nature. As for example, If shee will haue bread, shee must not alwaies buy it, but she must sow it, and reape it, and grinde it, and as *Sarah* did, Gen. 18. she must kneade it and make it into bread. Or if she will haue cloath, she must not alwaies run to the shop or to the skore, but she begins at the seed, she carrieth her seede to the ground, of the ground shee gathereth flax, of her flax shee spinneith a threed, of her threed she weaueth cloath, and so shee comes by her coat: The very words of *Salomon* vers. 13. of the chapter, *She seeketh wooll and flax, and labouresh cheerfully with her hands.*

Or else I take this *from a farre* to be farther yet, euen from the gates of heauen, from whence by her deuotion and godly conuersation shee draweth downe the blessings of God vpon her house. The barren *Rahel* praied, and so did *Anna* too, and by their prayers obtained children of the Lord. Nowe sure if the prayer of a vertuous womā were so powerfull, as against the course of nature to deriue and fetch children from a barren wombe, how much more shall it command the meaner blessings on the house? And there fore as a wicked woman is a sea of euils, so a vertuous woman is a heauen of beautie, and there is none so faire as she that feareth God: nay what speake we of beautie? *for saunour is deceitfull, and beautie is vanitie*, vers. 30. of the Chapter:



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and as the painting of a shipe by weather and by water is washt away, so shall all carnall beautie by sorow, age and sicknes euen wither and waste into wrinkles; but *she that feareth the Lord* (saith Salomon) *she shall bee praised.* Praised: yea honored and admired; The starres in the night, the Sunne at none day shall not shine so bright as she: for hee that goes by her doore shall point at her, and he that dwels by her shal enuie him that hath her; and e- uery man shall say Blessed be he that made her, happie is he that begat her, renowned is shee that bare her, but most happie, renowned, & rich is he that hath her: & as euē now, so I say againe, *All generatiōs shal cal such blessed.*

*Application  
to the Kings  
Id.*

Well; to make vse of this in feuerall kinds, I most hum- bly besech your Maiestie first to admit of a particular ap- plication to your selfe. It is said *Matth. 2.* that the Queen of the South came to heare the wisdome of *Salomon*, but we may say conuersiuely & truly, that the wisdome of *Salomon* is come to the King of the North: for your M. is to vs indeede a royall Merchant, not only for the vnion of holy marriage. which yokes & couples one sex with another, but as Merchants doe by intercourse of traffique, for knitting & combining one kingdom with another. And I will not say it is kingly, but diuine and ha- nenenly to vnite into one things of diuided nature: for thus did God create the world, first he made things, & then he matcht them; first he created, and then hee cou- pled them; of man and woman he made one in marriage, of body and soule he made one man, of sea and land he made one earth, of heauen & earth he made one world; but then came the deuill vpon the stage, and his part was againe to diuide what God had vnited, first man from God then man from man, and that diuersly, first in the very bond of blood and kinred, *Cain* from *Abel*, the brother

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brother from the brother; then distinguisht by religions the sonnes of God and the daughters of men; then dispersed by their severall habitations, the Iles of the Gentiles, and the Tents of *Sem*; and then distracted and torne into diuers kingdomes, the kingdome of *Iudah*, and the kingdome of *Israel*; therefore doubtlesse a glorious work. It were of *Iudah* and *Israel* againe to make one kingdom: for if it be so gracious in Gods eyes to doe right and iustice to a straunger, how much more to loue a straunger, but most of all to take away the name of a stranger? The King of Kings bee Pilot of your ship, yea thrice blessed and happie be your Maiesties endeouour therein.

Ladies and Gentlewomen, I beseech you mistake me not, and impute no partialitie to me. If I haue said any thing sharply, yet know that I haue said nothing against the good, but all against euil women, yea nothing against the sex, but all against the sinnes of women. To which if any replie: And why not (I pray) aswell against the sinns of men? I aunswer, that he which imposeth so much vpon the weaker vessell, importeth much more to the stronger. Their is a dutie required of the parents to the child, as well as of the child to the parents; yet the lawe speaketh expressely to the childe, *Honour thy father and mother*, but nothing to the parents, that they being in order of nature & in wisdom superiour, might suspect their dutie to be written in themselves.

*Applications  
to Ladies &  
Gentle women*

Again (Right Honourable in both sexes) The cause of this meeting, the ioy of this day, yea the misterie and little image of this great intended Vnion, Let me be bold (I beseech you) in termes of modestie to make application to you. You are here met to be matcht, that is, to be married and *mariage* (as the Apostle saith) *is honourable in all*, but thrice honourable in you, first honourable in

*Application  
to the married.*

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the institution as in all other: secondly in your personages being honourable aboue other, but thirdly in your countries the most honourable of all other: for simply to marrie joynes sex and sex, to marrie at home joynes house and house, but your marriage joyneth land and land, earth and earth, onely Christ goes beyond it who joynes heauen and earth.

*Application  
to the Bride-  
grooms.*

Therefore first to you, the honourable Merchant of this honourable shippe; you haue hard what is said, that marriage is a fore aduenture, and therefore as mariners vpon the sea in the day time look vp to the Sunne, and in the night to the Pole starre, so look you vp day and night to GOD, and GOD shall giue you good sleeping therein. A married man (say they) hath the charge of three common-wealths, for he is a husband of a wife, a father of children, and a maister of seruants, and he hath daily need of GOD who should guide all those. Therefore first loue GOD, & to proue that loue, loue also her whom GOD hath giuen you: for if (as S. Iohn saith) *He that loueth not his brother &c.* how much more, he that loueth not his wife whom he daily seeth; how shall he loue GOD whom he neuer saw? and indeed there is no religion nor goodnes in that man that loueth not a faithfull and loyall wife. And say not you loue, vnlesse you loue to the end, for *much water cannot quench loue*, Cant. 8. *for loue endureth all things, beleeueth all things, & suffereth all things*: Therefore if there grow by the wife any cause of griefe, yet you must remember shee is the weaker vessell; GOD therein exerciseth your wisdom in reforming, & your patience in bearing it, and with whom will a man beare, if not with his owne wife? If at any time you haue occasion to exercise your authoritie. yet you must remember, it is authoritie tempered with equalitie; the wife is there.

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therefore to be gouerned with loue, not ouerruled by tyrannie. And let all husbands know this for a rule in all things, that the wife shall much better do her duerie to her husband, when the husband doth his owne dutie in example before.

*Applications  
to the Bride.*

And let me speake one word to you this honourable Ship, you are turned by Gods prouidence to the right of a Merchant straunger, yet herein happy, that you need not as *Pharaohs* daughter to forget either your owne people, or your fathers house. All the time of your life you haue bin gathering for this day, therefore learne to practise now what you haue learned before, that is, to honour, to love, and so obey, and then at last you shall come to rule: for a good wife by obeying of her husband rules him; he that obeyeth not is like the conspiracy of *Corah*, *Ast* *Moses* and *Aaron*. Besides remember your badge is not as of that ship *Act. 28.* not *Castor* and *Pallux*, for I finde neither superstition nor idolatrie in any part of your familie, but I finde among other things a sheafe of wheate and a handfull of wheate aduanced vpon your sterne, therefore doubtlesse it will be expected that Plentie, peace and prosperitie come in with you. I might referre you for paternes of true vertue, as *S. Paul* sometime referred *Timothy*, to *Lois* and *Eunice*, a grandmo-ther and a mother; and indeed this chapter of *Salomon* is entituled, *The prophetic or lesson which his mother taught him*: and if you remember the many good lessons your mother hath taught you, then shall I need to say no more, then shall you be like *Rachel* and *Leah*, which twaine did build vp the house of *Israel*: then shall you be a ship indeed, for you shall bring your selfe and your husband to the haven. euen to that which Sea-men call *Promontorium bona spei*, The hill or haven of good hope, that

and when the  
shall marry to fall with the  
means of each other in marriage and  
the children of the world shall be  
the children of the world.

and the man who brought us all here by  
the infusion and life of holy marriage, has brought  
us into this happy and endless society with his

Sonne, to whom with us Father and

the Holy Ghost be all God

all praise, power and

dominion now

and for ever

Amen.

• FINIS.

*Tri-Uni. Deo Gloria*



